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Mainely Gay, Vol.4, No.10 (October 1977)

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Wendy Ashley

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Mainely Gay

Vol 4

October 77

No 10



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Note To Readers

WE'VE MADE THE MOVE -- lock, stock, and mimeo -- to 92 Bedford Street, Portland, where the Gay People's Alliance is generously sharing their office space with us. As mentioned last month, we hope that our new location provides greater accessibility, and we hope interested readers will drop in to visit or just browse around. While Mainely Gay's mailing address remains the same, we are sharing GPA's phone (773-2981, ext. 535).

* * *

BEGINNING OCTOBER 19, Mainely Gay staff meetings will be held every Wednesday at 7:30 PM in the office. Anyone interested in working on the newsletter is welcomed to attend.

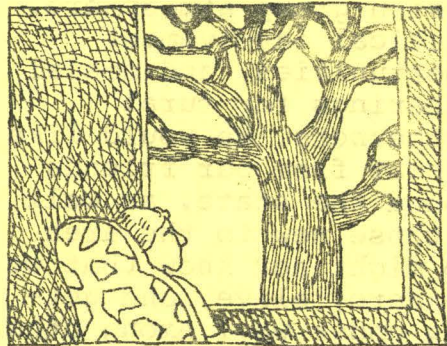
* * *

THOSE PUNCTUAL ONES AMONG YOU who are into schedules, timetables, deadlines and the like, may have noticed that this issue is out earlier than MG has been all summer. Although it's still a week later than we would like it to be, hopefully we'll be back on a reasonable schedule with the November issue.

* * *

PLUG: Recordland in Portland is now carrying Olivia Records...

--John Frank



FEEDBACK

Dear MG,

The Wilde-Stein Club has officially reorganized on the UMO campus, and meets every Friday night at 7:00 PM in the International Lounge of the Memorial Union. Although we are officially organized as a campus organization, we attempt to reach our Gay brothers and sisters in the area, and welcome anyone who can make the trip to Orono.

Through weekly meetings and monthly dances (held at the Maine Christian Association building on College Ave. in Orono), we provide support and discussion-group atmosphere, political involvement opportunities, and social gatherings for rural northerners. We would like to hear from our friends around the state, as well as those new to the area who might not know that we are here, alive, and getting under way. Among other things, we hope to bring

Gay and/or Lesbian speakers to campus this year to participate in the Distinguished Lecture Series.

At the time of this writing, we do not have a phone number, but call the Memorial Union office at 581-7374, and they should be able to put you in touch with us. We invite you to attend our meetings, dances, or just stop by the office sometime.

Sincerely,
William J. Schipp
Wilde-Stein Club

Dear MG,

It has been brought to my attention that the National Committee to Support the Marion Brothers is organizing demonstrations in support of the Marion Bros. -- all prisoners who have been and are being subjected to the atrocious conditions within the U.S. Penitentiary at Marion, Illinois, and particularly

in the long-term Control Unit there. One such demonstration was held on August 14 in front of the prison; another [was] held on September 25 in front of U.S. District Court in East St. Louis, Illinois, where the Bono v. Saxbe suit is pending, and another is planned for October. A number of organizations are participating, because the Marion Bros. are representative of all peoples. (For example: the Puerto Rican Solidarity Committee which is interested in the welfare of four of the five Puerto Rican Nationalists; and the American Indian Movement, whose leader, Leonard Peltier, is a Marion Brother.

A number of the Marion Bros. are Gay. There are John Gibbs, Leroy Shorter, Bobby Koch, and myself, among others. The National Committee to Support the Marion Brothers supports our cause as well as the cause of all prisoners. Coincidentally, my own lawsuit contesting the banning of Gay literature is pending in the same court as the Bono v. Saxbe suit -- the Marion Bros. case -- and, of course, I am a Marion Brother. For this reason, the National Committee wants to actively support this lawsuit, which

will directly affect the entire Gay community, and the Committee is asking for Gay people to help them do so by participating with them in their campaigns against the brutalities of prison. They feel, as I do, that this is an opportunity for us all to voice our respective causes with support from and in unity with each other. Needless to say, this would make me and all of the Gay Marion Brothers very proud.

If you are interested, please contact Scott W. Myers, National Committee to Support the Marion Brothers, 6199 Waterman, St. Louis, MO 63112, or call (314) 533-2234.

In Gay Struggle,
Russell D. Smith
#12164-116



NEWS SHORTS

PORTLAND, OR (GCN) --

Claiming that the mayor has caused the city to become "a haven for homosexuals, thereby perjuring Portland's business goodwill and position of influence," an anti-Gay group is attempting to recall Portland Mayor Neil Goldschmidt. The group is presently trying to gather that 25,110 valid signatures necessary to call a special election. Signatures must be collected by mid-October. This June, Mayor Goldschmidt issued an official proclamation declaring June 25 as Gay Pride Day. He has been a strong supporter of Gay rights for several years.

HILLBURN, NY (*Alternative*) --

Residents of this small Catskill community found themselves the object of national press coverage recently as the famed Motel on the Mountain reopened its doors as a Gay resort. Many of the townspeople are opposed to the motel going Gay, fearing that it will change the nature of the surrounding community. Guests arriving for the resort's

grand opening on September 22 were met by a picket line composed of 30 residents of the nearby towns of Hillburn and Sloatsburg. Brian Miele, the mayor of Hillburn, told the *Alternative* that local opposition to the Gay resort had begun several weeks ago. Miele said that he felt that the motel's manager, Tom Esposito, was well within his rights in changing the resort's policy and that the village of Hillburn should not attempt to legislate morality. He said that no action against the resort would be taken by village officials unless some laws were broken. "This is an emotional issue, and I think there has been some over-reaction on the residents' part," Miele said. "Pickets may not have been the right response; it's like shadow-boxing with an unknown. Residents should take a wait-and-see attitude."

NEW YORK (*The Advocate*) -- A veteran high school teacher in New York City has filed suit against the board of education charging that she was fired last fall for telling her students she is a Lesbian. In her suit, filed by the American Civil Liberties Union in Brooklyn Federal Court, Sallie Herson claims she was fired from Walton High School in the Bronx following a series of "rap sessions" with students in a drug rehabilitation class she was teaching. The students had been discussing homosexuality, and Herson says she decided to tell them of her own sexual orientation because "students are able to understand the situation more clearly when they can relate to someone who admits they are Gay. At no time did I proselytize for homosexuality. I told them that just because I was Gay, that was no reason for everyone to be Gay." Nonetheless, Herson was fired when school administrators learned of the conversation three weeks later. The suit asks the school to reinstate her and award her back pay and legal fees. Herson, who has been teaching since 1963, says she has been "openly Gay" for about three years. She previously was married and has

three children.

EAST DETROIT, MI (*The Advocate*) The East Detroit Board of Education has banned the appearance of Gay speakers in the classroom. The ban stems from parental outcry over a recent talk by three Gay speakers to an East Detroit high school sociology class on marriage. Calling Gay people "kooky" and "kinky," Trustee Ross Snowden warned that allowing Gay speakers in the classroom increases "suspicions on the part of parents that the educational establishment has become ultra-ultra-ultra-liberal." High School Principal John Sanders responded that the marriage class is an elective which does not count toward graduation requirements and that the course is the most popular in the sociology department. The board passed the ban on Gay speakers 5-0.

BASS, AR (GCN) -- An Arkansas based "White Christian" newspaper called *The Torch* has editorially urged the gassing of Gay people. The editorial, which is published as part of an eight-page mimeographed July issue devoted to homosexuality, is

virtually identical to a recorded message recently issued by the Ku Klux Klan. While the Klan recorded message begins, "The Ku Klux Klan is not embarrassed to admit that we endorse and seek the execution of all homosexuals," *The Torch* editorial begins, "The White People's Committee to Restore God's Laws is not embarrassed to admit that we endorse and seek the execution of all homosexuals." The only difference in wording between *The Torch* editorial and the KKK statement is that at one point *The Torch* uses the words "faggot slime" while the KKK call for execution refers modestly to "homosexuals." Otherwise, the editorial and recorded message end with the statement, "The law of God states the death penalty for homosexuals and when God's laws are again in force the death penalty is what it will be." The issue of the newspaper also contains a purported interview with a Miami housewife, Mrs. Whitman, who urges that Gay people "be removed from society -- completely!" When asked how she would go about removing them, Mrs. Whitman replies, "Well, the Bible I believe says to stone them.

Of course they did not have electric chairs in those days, nor did they have gas chambers. I am not really fussy about the method, only the results: a clean, decent environment for my children." The interview/article continues, "It is becoming increasingly clear to many Americans that homosexuals can no longer be tolerated and that efforts should be made to make it a capital crime punishable by death." Other highlights of the issue include a photo of Rev. Troy Perry joining two "homosexual scum" in "Holy Union," an article headlined "Jews Fire Anita Bryant for Opposing Queers," and an advertisement for *Great Achievements of the Negro Race (Humorous)*.

MICHIGAN CITY, IN (GPU News) -- For thirty years Ralph Lobaugh has been in prison for three murders he did not commit, even though officials agreed more than 25 years ago he was not guilty. Lobaugh at first pleaded guilty to the crimes but later proclaimed his innocence, and, after an investigation, officials agreed that he did not commit the murders. Another man even-

tually was executed for the slayings, but the state made no effort to release Lobaugh. When the investigation cleared him of the crimes, it said, "Ralph Lobaugh is a degenerate and a homosexual, not a fit person to be free on the streets of any city, but not guilty of killing any of these three women." He was released last month.

WASHINGTON, DC (GCN) -- The State Department's controversial Agency for International Development (AID), probably the most powerful agency in dispensing American foreign aid appropriations, has announced a total reversal of its long-standing exclusion of Gay people from employment. The policy reversal was announced as part of the Final Decision of the Administrator issued on August 18 in the case of L.M. Smith. Smith was an AID employee fired from a foreign service position in July, 1972, because of his homosexuality. Under the new decision, Smith will be given permanent Foreign Service status and almost four years back pay, and will also be re-hired by the agency. John J. Gilligan, the AID administrator, stated that "this

agency is dedicated to the principle that the suitability of each individual must be judged on his or her own fitness." and that "private homosexual conduct will not be grounds for dismissal from employment." The Gilligan decision on Gays may be seen as part of an overall attempt by the Carter administration appointee to make significant changes at AID.

CONCORD, NH (GCN) -- US District Court Judge Hugh Bownes was nominated recently by President Carter to the First Circuit Court of Appeals. Bownes has been the federal judge for New Hampshire since 1968 and is remembered for his 1975 ruling that the Gay Students Organization of the University of New Hampshire has a legal right to hold social activities on the college's Durham campus. Bownes was roundly attacked at the time of the ruling by New Hampshire Gov. Meldrim Thomson and *Manchester Union-Leader* publisher William Loeb, who assailed the judge in an editorial entitled "Judicial Tyranny."

WASHINGTON, DC (GCN) -- US Rep. Edward Koch has agreed to amend the national Gay

rights bill, HR2998, to prohibit the "fashioning of any remedy requiring any sort of quota" based on affectional or sexual preference. The bill remains in a Judiciary subcommittee, and the Koch amendment is designed to counteract arguments by the bill's opponents that its enactment would lead to quotas for Gay people in different jobs. Rep. Edward Koch, the bill's prime sponsor since the departure of Rep. Bella Abzug, is expected to be elected New York's mayor this November and thus leave the House of Representatives.

OTTAWA (*Philadelphia Gay News*)
The National Gay Rights Coalition, comprising 42 Gay groups across Canada, is hailing the new Immigration Act, passed in the House of Commons, as the first legislative victory for Gay liberation there. Under section 5(e) of the existing Immigration Act, which has been law since 1952, homosexuals are barred from entering the country as "a class of undesirables." The new Immigration Act no longer contains any section prohibiting Gays from immigrating to Canada. For the

past five years Gays have been pressuring Parliament to withdraw this discriminatory section. In August, 1974, John Kyper was crossing the border at Niagara, bringing with him copies of the *Boston Gay Community News* for friends in Toronto. When asked by border officials if these magazines meant that he was Gay, Kyper, a Boston activist, replied he was. He was denied entry into Canada. Subsequently, he has been issued a ministerial permit when he has wished to visit in Canada. In November, 1976, members of the Berkeley Lesbian Music Collective, en route to play at a Lesbian coffeehouse in Toronto, were hassled for hours at the border. They were finally permitted entry under a ministerial permit and only on condition that they would not perform musically and that they would post a \$150 bond to ensure their return. "We share strong reservations with other groups about certain aspects of this new legislation, specifically the discretionary powers left to immigration officials," stated a spokesperson for NGRC. "Nonetheless,

we consider the removal of the discriminatory section against homosexuals to be a victory for Gay liberation in this country."

BOMBAY, INDIA (GCN) -- A Gay Liberation Front, the first ever formed in India, has been established in Bombay. Homosexuality is illegal in India, and the legal advisor to the High Commissioner of India told London's *Gay News* that homosexuality is regarded as a "very serious offense" sometimes punishable by life imprisonment. Less "serious" offenses may result in prison sentences and heavy fines, he said. Indian Gays are prosecuted under a law which prohibits "voluntary carnal intercourse against the order of nature with any man, woman, or animal." Bombay's Gay group is demanding protection against what they say are police assaults against Gay people and other kinds of harassment.

BOSTON (GCN) -- By nearly 3-1 margins, *Boston Globe* readers have indicated approval of homosexuals working as police officers, teachers, clerical workers, and prison guards. Responses to the survey,

which was taken as part of the newspaper's September 19 *Forum* section, were sent in by interested readers, and therefore the poll made no pretense to be scientific. According to the *Globe's* tally, 647 readers responded that Gay people should be allowed to work as police officers while 270 were opposed. 776 backed Gay clerical workers as against 151 opposed. Gay teachers were favored by a 629-263 margin, while prison guards were supported by a 629-263 margin. The *Boston Globe* takes a generally liberal attitude on most social issues and has consistently taken editorial positions in support of Gay rights. Readers were also invited to make their own comments on the subject. "I'd rather have my daughters taught by Elaine Noble than by Roman Polanski," wrote one reader, alluding to the recent conviction of the Hollywood director on a rape charge. Another reader wrote that "If history had relegated all Gays to menial tasks, Michelangelo would have been a house painter and Tennessee Williams a typist."

CHICAGO (GPU News) -- The

National Gay Task Force (NGTF) plans to open an office in Chicago in October, according to Jean O'Leary, national co-executive director. Plans are to have the branch office staffed by two co-field directors, a man and a woman, as well as an executive secretary. "We want the Midwest to realize our great struggle for Gay rights, especially as it affects people in the center of our nation," said O'Leary. There was concern that a local NGTF office would infringe on the efforts of Chicago Gay groups and their projects. NGTF said they were coming in as a "support unit" for these groups and would deal with problems local volunteer groups had not dealt with and could not without a full-time staff.

PHILADELPHIA (ALA Gay Task Force) -- A book on the Gay experience to meet the needs of young Lesbians and Gay men is being prepared by Frances Hanckel and John Cunningham, activists and members of the American Library Association Gay Task Force. They would appreciate receiving reminiscences, anecdotes or

comments about what it means to be a Gay adolescent. Any material can be sent to them at P.O. Box 2383, Philadelphia, PA 10103. Hanckel and Cunningham decided to undertake this project after reading a recently-published book on this topic for young people which is full of negative stereotypes and anti-Gay messages. To combat this type of prejudice in the teenage book market, they have decided to assemble a positive introduction to homosexuality and the lives of Gay women and men. All assistance would be greatly appreciated.

LONDON, ENGLAND (*London Times*) Mrs. Maureen Colquhoun, the Labor MP for Northampton, North, advised homosexuals not to hide away, but to "come out into the open." Mrs. Colquhoun is fighting a move by her party to unseat her, after it emerged that she was a Lesbian. In discussing the controversy that surrounds her in the current issue of London's *Gay News*, she declared, "My sexuality has nothing to do with my ability to do my job as an MP."

Perceptions

By Miriam Dyak



FEMINIST VISIONS -- HOW FAR WILL EVER BE ENOUGH? 2 REVIEWS

GOING TOO FAR: THE PERSONAL CHRONICLE OF A FEMINIST by Robin Morgan, Random House, 1977. \$10 hardback. In a movement that claims no leaders, Robin Morgan is a prominent feminist theorist, artist, activist and poet. She has been with the current wave of women's rising up since its inception and her vision always extends beyond our present shore. Editor of the basic consciousness raising anthology *Sisterhood Is Powerful*, and author of two volumes of poetry, *Monster* and *Lady of the Beasts*, Morgan has now compiled many of her writings into a personal history of the Women's Movement entitled *Going Too Far*. Many of the pieces included here are by now feminist classics, particularly of that part of the Movement which came out of and broke away from the male-dominated Left and Anti-War Movement. Of these "Goodbye to all that" is perhaps the best known and one of the most articulate expressions of feminist anger we have to this day.

There is something every woman wears around her neck on a thin chain of fear -- an amulet of madness. For each of us, there exists somewhere a moment of insult so intense that she will reach up and rip the amulet off, even if the chain tears at the flesh of her neck. And the last protection from seeing the truth will be gone. Do you think, tugging furtively every day at the chain and going nicely insane as I am, that I can be concerned with the puerile squabbles of a counterfeit Left that laughs at my pain? Do you think such a concern is noticeable when set alongside the suffering of more than half the human species for the past 5,000 years -- due to a whim of the other half? No, no, no, goodbye to all that.

Women are Something Else. This time, we're going to kick out all the ~~boys~~, and the boys will just have to hustle to keep up, or else drop out and openly join the power structure of which

they are already the illegitimate sons (reminds me of The Advocate in these times). Any man who claims he is serious about wanting to divest himself of cock privilege should trip on this: all male leadership out of the Left is the only way; and it's going to happen whether through men stepping down or through women seizing the helm. It's up to the "brothers" -- after all, sexism is their concern, not ours; we're too busy getting ourselves together to have to deal with their bigotry. So they'll have to make up their own minds as to whether they will be divested of just cock privilege or -- what the hell, why not say it, say it! -- divested of cocks. How deep the fear of that loss must be, that it can be suppressed only by the building of empires and the waging of genocidal wars! (underlining mine)

Oh, of course, Robin Morgan is going too far, but there is a lot of significance to what she says that is still relevant to relations say between the lesbian and male gay movements, though lesbians rarely if ever let themselves get so emotionally involved with their "gay brothers" so the declaration of separation does not need to be so painful. Because she is/was always willing to go at least a little further than anyone else was willing to go, Morgan has always attracted widespread attention with her political writings. At a time when lesbians and feminists seemed hopelessly split and the split ever intensifying with straight-baiting, dyke-baiting, mother-baiting and vanguarditis, Morgan delivered a keynote address at the 1973 West Coast Lesbian Feminist Conference in Los Angeles risking bringing all these issues into the open and speaking the truths as she perceived them. She announced herself as a bisexual identifying politically with the lesbian movement (to fight a system one must dare to identify with the most vulnerable aspect of one's oppression), not exactly a "cool" position to be in in either straight or lesbian worlds, and called for women to stop attacking each other and start working together for a world in which all women have a right to live with and make love with whom we choose when we choose.

In the middle of the speech Morgan was almost knifed by a Jesus freak, so although the show went on, the speech was better remembered from its publication in numerous feminist journals afterwards. Some of the questions she asks here are still shockingly relevant to the women's

community today.

What is happening when, in a Midwest city with a strong lesbian-feminist community, men raped a woman in the university dormitory, and murdered her by the repeated ramming of a broom handle into her vagina until she died of massive internal hemorrhage -- and the lesbian activists there can't "relate" to taking any political action pertaining to the crime because, according to one of them, there was no evidence that the victim was a lesbian? But the same community can, at a women's dance less than a week later, proudly play Jagger's recorded voice singing "Midnight Rambler" -- a song which glorifies the Boston Strangler.

She follows with more questions relating women identifying not with other women but rather with those people they see as having power, men. She concludes by affirming the right of all women to a Great Love -- a committed, secure, nurturing, sensual, aesthetic, revolutionary, holy, ecstatic love. A love that goes beyond all our separations, beyond Lesbian Nation, to a real Feminist Revolution, a proud gynocratic world that runs on the power of women. Not in the male sense of power, but in the sense of a power plant -- producing energy. Morgan concludes by reading "The charge of the Goddess" which is spoken by the High Priestess at the initiation of new members into Wiccan covens. Whew!

On the probably erroneous but widespread assumption that lesbians mostly want to read about lesbians, I've given you only a glimpse into this mammoth book. Morgan takes the same determination and vision to all areas of the Movement. Included here are essays on Women's Studies, Self-Defense, Pornography and Rape, International Feminism, etc. as well as on the spot reports of women's actions such as the disruption of the Miss America Pageant and "WITCH hexes the Bridal Fair." She goes back into her own hysteria, beginning with some soupy and unedited letters to her husband, in an effort to show where she was coming from and continues through the whole book with introductions/commentaries to each section and chapter, clarifying, re-examining, explaining. These introductions, in fact, often offer more insight than the essay itself -- the advantage of hindsight -- and tend intentionally or inadvertently to show up where some of her/our key problems as feminists lie. For example Robin Morgan as learned through the course of the Movement that it is necessary to be accepting of

all women on their own terms, on their own issues, in their own style -- whatever that may be and not hassle each other as men have hassled us if the Revolution is to succeed. She chastises herself for her earlier more-radical-than-thouism; but ah, pitfall, pitfall, she still continues to pour contempt on those women who claim the issues of the Left as their own -- are still victims of leftist loyalties. Poor souls, they haven't seen the light of Morgan's wisdom.

As long as one deals in correct lines, one always has to worry about one's correctness too. I sense a jury of very exacting feminists from Susan B. on down peering over Morgan's shoulder as she writes, and at times the endless apologia becomes tedious, to say the least. To rebel against the restrictions she feels against strong, creative, articulate women in the Movement, to profess rebellion against all "correct lines" but then start handing down her own restrictions and lines is perhaps "going too far" for her own good. The last section of the book, "Beyond the Seventh Veil: Recent Writings" is perhaps the most exciting and the most bogged down with explanations -- the farther out Morgan goes on her various limbs the more she seems obliged to justify herself. But once you get past all that, she is never lacking in courage to open up a Pandora's box of issues such as "Politics of Sado-Masochistic Fantasies," "Pananoia," "Art and Feminism" (including an excellent parody of her own writing as well as that of others), and "Metaphysical Feminism." The style here is dense, filled with parables and scholarly references (and the endless apologies for being a scholar, intellectual, etc.-- Great Goddess we have got to stop browbeating our intellectually skilled women, we need their skills too!) Occasional brilliant flashes, more and more of them on re-reading, come to the surface -- this is often hard going on uncharted seas, strong labor to read as well as to write. Nothing is conclusive, it is all beginnings, invitations for further exploration, an opening of thought and light on the darker side of our lives. The last essay ends with a question and a parable: *What have we ever done to deserve this?* The parable is a splendid picture of woman's endless creativity, man's endless womb envy and resultant destructiveness, ending with the vision that that destruction has gone far enough, the time to regenerate is now.

THE KIN OF ATA ARE WAITING FOR YOU by Dorothy Bryant, Random House, 1976 \$2.95 paperback. Published first in 1971 as THE COMFORTER. Going be-

yond this world to one where the only goals are Nagdeo, roughly translated as "good dreams," "productive dreams," "beautiful dreams" or perhaps "healing dreams." The people of Ata have no laws, no taboos; they rule themselves by their dreams and by avoiding all that is donagdeo or that creates "mean dreams," "non-productive dreams." Dorothy Bryant creates her story by bringing a typical sexist, success-crazy, nightmare-ridden WASP American man into a culture that is just the opposite of all he is part of and stands for. His learning process is painful and beautiful; Bryant's vision for an alternative world is exquisite but far too short. I wanted the book to go on and on, to learn more and more about Atan culture. There is to be sure a heterosexual focus here that comes not from the author but from the interests of the lead character, and he reacts at first sharply to a society where all sexual behavior including homosexual is accepted if it is not harmful to any particular person's dream.

Though short, *The Kin of Ata Are Waiting For You*, is right up there on my list with *Woman On The Edge Of Time*, *Going Too Far*, *Women Of Wonder*, and *The Female Man*. We need a lot more such visions of future and other worlds and we need to stop calling them "science fiction" and claim their truth as our own.



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POEMS BY BILL GORDON

Alone

Years have passed
as he and I
alone
have been apart.

When I hear his name
or in my solitude
Remember those months when we were one
Thoughts haunt me.

Though love was much stronger
it was a time when the two of us
knew not ourselves and thus
Realized not an acceptance of our differences.

Passions were wrought with confusion
within and from the jackals.
Something which separation will never end
was lost from the folly of youth.

I cry out for him
to the blackness which engulfs.
A handful of sad letters and a photograph
is all that remembers.

One knows
this winter of coldness must end
Our happy past will be forever,
Yet I must die, soon.



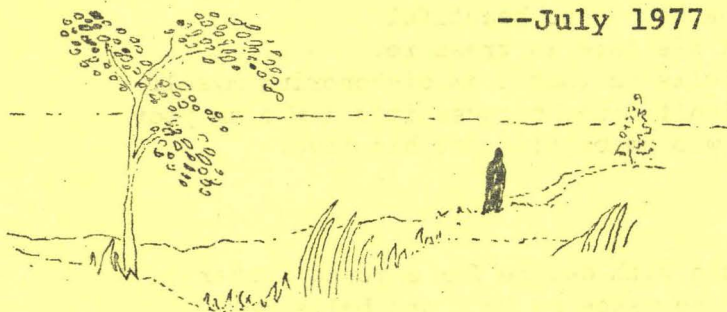
--February 1976

Irreconcilable Differences

i can't stay
i can't go
caught between two loves
forced to share
when love has never been
mine alone
always sharing
cruddy soap opera:
"there is always a third party"
be selfish
you're a bastard
be unselfish
and lose again
obligations
made not by me
accept
but constantly reminded of
living 24 hours
with mental cruelty
"one of the most underrated
terms in humanity"
third party loathes my presence
rejection hurts
sometimes it was my middle name
all should learn its sting

stay
1 loathes
2 can't cope unless i'm here
3 adrift again in constant
pain
go
1 happy to carry on the
charade
2 will crack
3 adrift again to nowhere
be patient...
the future is where dreams
happen
yet now winter comes
ever so often
and the green grass
may be dead by then
dying, dying, dying
not even i understand
so run
solitude
and loneliness
has been
a lifelong friend
hurting no one
but oneself

--July 1977



ARAB AMBIVALENCE TOWARD HOMOSEXUALITY

By Richard Steinman

Recently I have had three fascinating experiences which have added a bit of depth to my understanding of Arabian attitudes toward homosexuality. Many readers have heard of the fables Arab permissiveness toward male homosexuality (there were apparently strong prohibitions against females messing around together in the seraglio, although some scholars believe these prohibitions were honored more in the breach than in the observance).

There seems ample evidence of an ancient tradition whereby Arabian men have, on a fairly legitimate basis -- official toleration is the phrase which seems most apt -- developed relationships with teen-age boys. (As in Athens during the Golden Age, there were quite strong prohibitions against love relationships between two mature men.) In an issue of *Gay Sunshine*, Marc Daniel's remarkable series of scholarly articles on the evolving history of attitudes toward homosexuality in the Middle East was reproduced. This series was originally published in France's leading Gay newsletter in Paris by Acadie, the French homophile group. Daniel vividly demonstrates the intensity of ancient Arabs' homoeroticism by reproducing some of their poetry, of which the following are illustrative:

I am deeply in love with a beggar boy,
but a beggar so beautiful
that his face is treasure.
He tells me that I am dishonoring myself:
it isn't true, because it's I who am poor
and who am begging for his love.

or:

I burn with desire for a young hunter
he makes my cock and balls melt

It doesn't surprise me that savage beasts
pursue this young faun!

Finally,

Adorable boy! you are my slave,
but I have freed you in order to love you from afar.
What pleasure! With you whose loins are sterile
one does what one wishes without fearing children!

Daniel's analysis coordinates well with that of a remarkable scholar, a historian named Vern Bullough who has conducted such an extraordinarily comprehensive review, for his new book, Sexual Variance in Society and History, of the documents of numbers of ancient worlds -- Greek, Jewish, Egyptian, Chinese, Christian, etc. -- such that most people could not have encompassed these materials in one lifetime.

From both these sources I derived the insight that Arab men were seriously hung up on how to have a conception of themselves as "manly" while nevertheless loving male youths. For example, it appears clear that taking the passive position in anal intercourse was seen as an unacceptable sign of masculine weakness. It is fascinating, based upon the following quotation from a recent letter from Egypt, to see how little this attitude has changed over more than a thousand years. The letter was written by a Norwegian Gay anthropologist working in Egypt who, in Scandinavia, has come out extensively to heterosexuals:

My only problem here is that [Egyptian men] are very curious about Scandinavian sex morality and they do wonder why I don't chase the [women] here like they do or at least would like to do. I don't really know how to handle that. The Arab culture has a reputation for being tolerant towards homosexuality, which may be true, but even if they tacitly accept some sex between men, the male-female sex role system is still an overwhelming reality, much more so that in our society, and if somebody openly confessed he was sexually attracted to men only and cared little about women in that respect, that would probably be much more of a threat to male

I don't have much experience about this myself, partly because these basically hetero sidesteps are not so pleasant anyway and partly because it's rather risky at times (I had two really frightening things happen to me last year). But even on the couple of occasions when I met somebody who obviously enjoyed [Gay sex], they were quite unwilling to admit that they preferred men, and both of them claimed they would eventually get married ("of course, I will marry; you *must* marry to be a *MAN*").

As for that fabled Arab acceptance of homosexuality: a clouded picture, at best.

AUGUST 1977
75c

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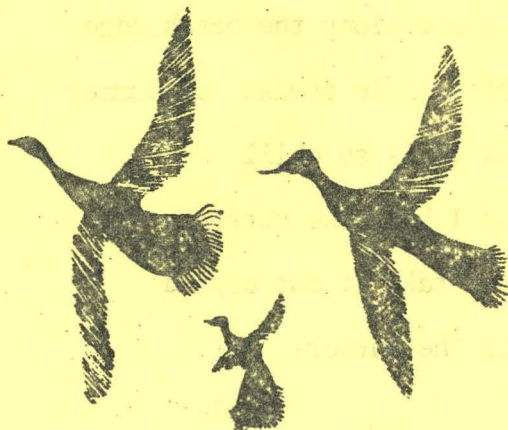
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Loneliness is a pitch black
Catacomb, with neither light
Of hope nor chance of escape
For the key to this cold sarcophagus
Is held in the hand of Love.
To live, breathe, eat, sleep,
Is mere existence with no color.
Then one day He comes.
The brilliant light of his life
Brings a new hope, a new
Life which frees you from
The icy bondage of an
Isolated life to oneself.

Thus has my life been imprisoned
In the dark dungeon of
Despair and a meaningless being.

-----STAY-----

--Charlie Webb



A piece of sand-dried driftwood
like a little bird
bobbing on the nearest waves
of a cold winter sea
seems to be within my reach
moving fast perpendicular
to the shore

I chase along the beach edge
this single remnant of summer
but it is so chill
and I know the currents will
soon take it out beyond
all the markers

Wendy



You gotta meet my Momma of the Peanut Shells.
You just can't help but love her with her peanut smells.

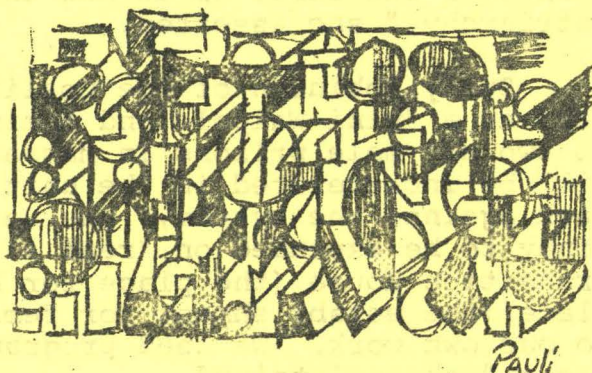
She cracks em in the bed, she shakes em in the sheets,
She leaves a trail a shells behind her chuggin' down the streets.

My Lady of the Peanuts, my high protein momma,
She bites em in the winter and chews em in the summer.

She pinch they little skins off and toss em in her tummy
And as she munch another bunch she says oh ain't they yummy!

With my peanut lovin honey, in shells up to her waist,
I don't need no peanut but-her, t'quenchify my taste.

--meg mcmullen



HUNDREDS PROTEST WARD FOR 'VIOLENT' WOMEN

By Neil Miller
(reprinted from Gay Community News)

Hundreds of women and a number of men demonstrated on the Boston Common on Saturday, October 1, to protest the creation of a Ward for Violent Women, proposed for Worcester State Hospital. The proposed special unit would be established for "violent" or "dangerous" patients referred by both the Mental Health Department and the Massachusetts Department of Corrections. The demonstration was called by the Coalition for Institutional Violence, a group of women's organizations which have staunchly opposed the ward. The Coalition believes that the unit would be an intensive, maximum security institution that would be used to suppress dissent by women patients and inmates. They note that no public hearings have ever been held on the issue and that Worcester State Hospital itself is presently under investigation for abuse of psychiatric patients.

There was a strong Lesbian presence at both the march and rally. A Lesbian named Constant spoke at the rally and said that she viewed the proposed unit as a "special threat to Lesbians." "The likelihood that I will be in Worcester increases as to how threatening I am to the patriarchy," she asserted.

Sunny Robinson of the Coalition assailed the proposed ward as a "mini-Walpole and a mini-Bridgewater" (referring to two all-male prisons in Massachusetts). The women who will be incarcerated in the unit will be those who "fight back against the system," she said. Robinson called for money to be expended on "real alternatives," such as Transition House (the place for battered women) and Rosie's Place (the establishment for female alcoholics). "We can do our own work. We need programs to help sisters in distress," she maintained.

Judy Chamberlin, a self-described "survivor of psychiatric institutions" and a member of the Mental Patients Liberation Front, described both the proposed ward and state mental health institutions in general as "a fraud and a hoax." "The state has no interest in making women become strong. The purposes of treatment is to annihilate rage. Only quiet and cooperative women will be considered cured," she said.

Barbara Smith, a black abortion activist, told the rally that Walter Freeman, the "father" of psychosurgery, had described his ideal candidate for psychosurgery and that his candidate had turned out to be a "negress of gigantic proportions." Freeman considered the case a "success" when the woman could be slapped and poked without complaining or resisting, said Smith.

Poet and novelist Marge Piercy, whose most recent novel, Woman at the Edge of Time, deals in part with a third-world woman incarcerated in a state hospital, read three poems at the rally, including one written especially for the protest. There was entertainment by other women, including Lesbian singer Shirley Sherwood.

On the day before the demonstration, a citizen's group filed suit in Suffolk Superior Court to attempt to block establishment of the ward. Attorney Nancy Gertner, representing the women, sought a preliminary injunction, charging that the state officials "have ignored the certificate of need requirements. The defendants have not proven and cannot prove that we need this unit." Under Massachusetts state law, construction of any health facility must be reviewed and approved by the state Public Health Council. A hearing will be held on the suit this month.

State officials have defended the need for the ward, asserting that it is necessary to house women whose behavior could not be handled by regular staffs at both state hospitals and the women's prison at Framingham.

Cumberland County Curmudgeon

By Susan W. Henderson

THE ALTAR BOY AND THE THIEF

I've always worshipped Joan Baez, both for her music and for her social conscience, and I was always sorry she wouldn't come out. I could accept her choice of priorities -- there are many good causes in the world, and even though most of them are related one has to concentrate somewhere. Baez is committed to peace and Amnesty International. The way she put it was, "When the bodies stop floating down the Mekong River, then I'll talk about my sexuality." I can accept that -- she was probably afraid (justifiably so) that the straight press would sensationalize and trivialize her private life -- but my own priority is Gay Liberation/ Feminism (it's all the same cause, in my mind), and I wished that such a leading light as Joan Baez would lend a hand.

Now she's fulfilled that wish. She's written a new song, "The Altar Boy and the Thief," and the Gay experience is all there. Maybe Anita Bryant smoked her out the way she has so many other people. According to the review in *Gay Community News*, Baez cracked jokes about Bryant at her Boston concert in her intro to the new song: "She's going to have to be in therapy for 20 years to get her sexuality straightened out."

My one and only gripe (every reviewer has to have at least one) is that there aren't any Lesbians in the song. There's a lot that Lesbians can relate to -- in fact, there isn't much that Lesbians can't relate to -- but still one hopes that a song with Lesbians in it is in the works. The Gay experience is all there, though. The coming-out process -- "Your mother might have tried to understand/ When

you were hardly your daddy's little man... You quit your job and changed your name." The alienation from straight society -- "And you gave up saluting the chief/ To find yourself some relief." And all the "transient stars of gay bar fame": "Finely plucked eyebrows and skin of satin/ Smiling seductive unendlessly Latin... The seven-foot Black with the emerald ring/ Broke up the fight without saying a thing... And a trucker with kids and a wife/ Prefers to spend half of his life/ In early Bohemian motif/ Playing pool and getting relief." "Getting relief" is a unifying theme of the song. The phrase has multiple meanings: sexual relief, relief from straight hassles, relief from cosmic pain. It's a good song, laid-back and easy on the ear, and you probably won't hear it on the radio. Even if you do, I'll plug the record anyway -- "The Altar Boy and the Thief" is on Baez's new album, *Blowing Away* (the cover is incredibly tacky).

Welcome home, Joan Baez!



Review

By Louie Crew

Unbecoming Men: A Men's Consciousness-Raising Group Writes on Oppression and Themselves * Times Change Press, 62 W. 14th St., NYC 10011 * \$1.75

As a Gay male reading this book, I find it very tempting to keep the stance of peeking in at all the prinks trying to reform their locker-room conversation without really ever getting out of the locker-room. There seems an overriding faith here that strikes me as specious, viz., that if a group confesses loudly and long enough with enough self-excoriation, somehow the verbal glut that results will be efficacious in effecting new beings, in this case, new men. CR takes as gospel the belief that "you shall know the truth and the truth shall make you free." But what about those truths that are not liberating? What happens when a shit learns that he is a shit?

Certainly Unbecoming Men is enough to make one glad to be a Gay male. Not even the most fastened closet case throwing out false signals to family and friend ever felt so much sheer pressure to fuck women as is acknowledged by the various writers of this book. No one seems to want to do it because it is fun or mutually satisfying, or a way of relating intimately at several levels simultaneously, or even a psychological release; all fuck to prove something. I have never fucked or been fucked out of anything less than pure lust; and I find it difficult to get inside Unbecoming Men to relate to the disorientation between desire and mind that these men confess to.

I even have the feeling in the book that the nakedness of the various confessions is not so much a proud and honest willingness to be thus vulnerable as it is a form of aggression, as in some forms of strip poker, where the

strippers are more interested in winning by laughing at the exposed than they are delighted to use the game as a tactic for breaking down a senseless taboo against nakedness. Here the men seem to saying to each other: "Look, I've stripped off all this much; now you top this!" But who wants to top it in any but the most geometric/physiological sense? Must nakedness -- the elementary, primal innocence always -- now become merely a weapon of competition?

In the title essay the four writers for the group of seven state: "We formed in order to become friends. As is the case with most men, none of us had close male friends. We could no longer accept our level of phony and shallow relating. We had to face our real aloneness and isolation." Nice on paper, but so few of the essays elsewhere in the book show more than the raw account of the unredeemed men before their getting together. There are remembered seductions of young things, with not much pleasure in the achievements. There are poignant, brief accounts of parents and their insensitivity towards the full humanity of each, but especially towards the humanity of the women.... The most depressing bit for me is the time two males went to a friend's engagement party:

Everyone else who was there was coupled off and dancing. And Steven and I knew them all (except for the respective families, who just stared and stared). Everyone there knew that we couldn't and didn't get dates for the evening. Worse yet was that we were together -- almost like a couple. The atmosphere soon became more and more unbearable -- and Steve and I left before dinner.

Surely Steve and his friend don't really need a Gay male to suggest how they might better have made use of their time, either at the party or after their abrupt departure.

The book leaves unanswered for me the big question which it raises, viz., why are straight men so afraid of relating to each other? Never do they explore the possible sources of feminine delicacy in their male natures. Never

are they, even in confessional, really willing to be very vulnerable to each other. Unbecoming indeed. There is lots of Gay wisdom around to be tapped, but there is not much evidence that non-Gays are in the slightest bit interested.

* * * * *

Great Gay in the Morning: One Group's Approach to Communal Living and Sexual Politics * by the 25 to 6 Baking & Trucking Society * Times Change Press * \$2.25

As a bourgeois sissy trying to get over in the peach orchards of Middle Georgia by using my verbal wits, I regularly manage to feel guilty about the ecological effects of our keeping the airconditioner going so that I will not melt into my latest manuscript; but on the surface there would otherwise seem to be little to draw me to Great Gay in the Morning with a sense of personal identification. My lover and I have spent much of our energy within the establishment which routinely rejects us, particularly as an integrated couple behind the Cotton Curtain. At the fantasy level I have always imagined that somehow the Gay drop-outs were at least recompensed by a greater sense of acceptance by other drop-outs. My logic, or rather illogic, matches that of the honkey who assumes that every Black man is exceptionally well hung.

Great Gay in the Morning readily dispels the mythology that some queers are better off than others. No sooner did the commune of Gays and non-Gays get going than they came up with problems defining the shit work, and the sexism of the non-Gays raised its ugly head, typically by their feeling "above all that," meaning that the Gays could damn well go on and do it all, except the "manly" chores of taking out the garbage.

This small 93-page book is filled with all of the

domestic details and the often guilt-ridden self-analysis which our culture demands of Gays at every part of the social spectrum. For me the most telling moment was that when the non-Gays found the limits of their liberality:

The visitors [from YMCA groups] had assumed that everyone who lived in the house was gay. Slowly, some of the heterosexuals in the house began identifying themselves as heterosexuals and then began to question us, the gay women and men. They said that they would sleep with members of the same sex when we started sleeping with members of the opposite sex.

We were angry that our friends would attack us in front of strangers and dismayed that after all this time they still didn't seem to understand. We were shocked that they were uptight about a group of strangers thinking they were gay....

So all the heterosexuals have left the house. For now, only Gay people will live together.

Honey, all of us queers must stick together, cause wherever we go, a queer is a queer is a queer is a faggot; and ain't nobody ever gonna let us forget it!

* * * * *



WHAT THEY ARE SAYING IN SOME PULPITS

By Wendy Ashley

Tony and I went to the Unitarian Universalist Church on Allen Avenue in Portland last Sunday, October 9. We had an appointment to be there. Actually I was under the impression that I had forced us upon them. When we had called the minister, Robert E. Wolf, about his advertised sermon, "Is It OK to be Gay!?", he said, when asked if he wanted our presence, that of course anyone was welcome at his church, but that he would be the speaker. After a while in our discussion he correctly perceived me to be an irate and justifiably paranoid Lesbian on a high horse, and he invited us to come and participate in the discussion following the sermon. "Hey! That's all it takes with me!" From there on, it was "rapport."

As I was saying, we went there and listened to the sermon and reading and even sang a hymn! Well, I gotta tell you, the sermon was all right! No, it's true! It wasn't radical, mind you, but I hadn't expected such rational understanding of the human rights issues, certainly not with the depth and conviction with which they were presented. We buttonwore and spoke up to individual members of the congregation at a coffee-serving after the service. Some said that they were surprised that so many had come. Those who spoke with us were all polite. Nobody, however, gathered in the designated area for the discussion. I kept wandering down the hall and standing in front of the door, but nobody followed. Ah, well. It's good to know that here and there across the face of our land, liberal people are aware that their necks are in a noose, too, and that it can be -- and maybe is -- happening here.

We include the reading from the service for you to see, too.

I have been watching with concern and sadness the struggle between Anita Bryant and her crusaders and the people of Dade County, Florida, over the question of whether or not the county should ban discrimination against homosexuals. Now this particular phase of the struggle is over. According to *Newsweek*, Anita came home from the electoral wars in her Rolls-Royce to her Biscayne Bay mansion to be met with the sounds of music and dancing as her followers proclaimed their victory to be Jesus' victory and even God's. As Anita put it so eloquently, "Maybe some of you will never get personal glory here on earth. But I know God has prepared a tremendous glory for you in heaven. We're just claiming the victory for God."

What a glorious victory for God and Jesus to be celebrating: the withholding of equal rights to housing and employment from another oppressed minority, the blind and ignorant decision to treat people who are different from the majority as if they were not entitled to ordinary human justice and respect for their own freedom and dignity. I have news for you Anita, and for all the people whom you mislead with your pious propaganda. God did not win, and Jesus did not win, and Christianity did not win. You and your followers did not win. Nothing won except the same old spirit of bigotry and intolerance that has oppressed aliens and blacks, people of different religious and political views, and women, and the poor, the weak, and the disinherited all over the earth. Nothing won but age-old stupidity and fear that lie at the foundation of all tyranny. You and your people did not win, Anita, because if you use your power and wealth to try to make a society where people you disapprove of are suppressed, the day will come as surely as tomorrow when some of those people will get up off the ground and make a society that bans the rich, or biblical fundamentals, or orange juice hucksters, or singers. It is not impossible. The power to oppress is always shifting.

The reason we have a free society that permits wide differences of opinions, life style, and religious preference or lack of it, and insists on equality of all before the law is to protect each one of us in his individual life and privacy from foolish or malicious meddling by the people in power. If we don't want injustice done to us, we can't do it to others.

Think about that, Anita. And, by the way, your friend and mine, Jesus, once said, "Judge not, that you be not judged."

MEN AGAINST SEXISM

By Rick English

"Men Against Sexism" is a multi-racial group of Gay and anti-sexist prisoners who are confined in the Washington State Penitentiary at Walla Walla. The homophobic conditions of our confinement has caused us to organize for self-defense. Our purpose is to combat some of the more obvious forms of Gay oppression, such as the exploitation of weaker prisoners as well as other manifestations of sexism. This includes learning how to protect and care for our weak, our aged, and our disabled brothers. It also includes dealing with our own backward attitudes towards each other and our brothers and sisters on the outside.

In keeping with these goals, we have implemented several programs aimed at bettering the quality of life for Gay and passive prisoners. We meet the 'chain' (the transporting prison bus) each week and provide orientation, safe cells, and escort service for vulnerable prisoners. We also are working on pulling Gay and passive prisoners out of protective custody and giving them what support and protection we can provide. So far, no one has yet had to check back into protective custody. We write articles and do other forms of anti-sexist education within the population. We want to conduct workshops on such subjects as rape, masculinity, and homosexuality, but have not yet obtained the time and materials necessary to do so.

Just a few weeks ago the prison's Protestant Chaplain attempted to prevent a Minister of the Metropolitan Community Church from performing services to Gay prisoners. The next day the Protestant Chaplain attempted to give a sermon on the "evils" of homosexuality. About fifteen of us disrupted his preaching to ask why he was interfering with the First Amendment Rights of Gay people to religious freedom. As a result of this confrontation, his position not only changed; but he is helping us to find cells for Gay

prisoners. The other day two prisoners "sold" a Gay cell mate to another prisoner. We moved into the situation and smashed the deal. The "property" was moved into one of our cells and is under our escort. So far, we have not had to deal in any violence.

We are no different from you when it comes to violence. The thought of it scares us. In an effort to reduce this ugly possibility we are doing two things: first of all, we are asking the leaders of the various clubs within the prison to take a stand in support of Gay rights. We are also distributing articles explaining the nature of our oppression to prisoners in the general population. The second thrust of our effort is to create a strong base of support on the outside. This article is a part of that effort.

In order to win the respect of our fellow prisoners and to secure our democratic rights, we must be coming from a position of strength. An important part of this strength depends upon the amount of support we can muster from the Gay community on the outside. Straight prisoners, as well as the prison administration, need to witness the way Gays care about each other; they need to see our power, for it is in our love that our power lies.

You can demonstrate this love and, through it, our collective power by helping us to achieve our goals, and in so doing, you will help reduce the fear of violence we must presently live with. We need donations of cash, office machines and equipment, postage stamps and the like. We need pen pals, visitors, space in the Gay media, letters written, petitions circulated, and warm bodies in the streets (should it become necessary for them to be there).

We need large sums of money because we need to pay up to \$200 for several four-man cells that we can use as safe cells for those who need them. At present, all the cells are owned by straight prisoners. We do not have the strength necessary to overcome the long tradition of cells being real estate. Our only alternative at this point is to

buy them. We need office equipment and supplies so we can furnish our office and get it functioning.

In addition to our material needs, we need your energy! We need people to write letters to Doug Vinzant, the Warden here, asking him what he is doing for the Gay prisoners at Walla Walla. We need people to circulate our petition to fire and replace the homophobic Protestant Chaplain. We need pen pals and people to visit us so we can deepen our personal ties with our brothers and sisters in the free community -- what we call "minimum custody."

In short, we need your LOVE. With your care and concern, we will be able to sustain a high level of struggle. Then, perhaps, we can demonstrate our love for our communities. Send donations and requests for additional information to: Rick English, Director, Men Against Sexism, PO Box 520, Walla Walla, WA 99362.

"It matters not who you love nor how you love; the important thing in life is that you love."



The State Street Straw

By Peter Prizer

This nation's laundry list of political scandals, Wall Street schemes, "peculiar institutions," and general history of one set of people getting economically ripped-off by another, usually more privileged group of people, is as lengthy as it is glorious. (And it would be much more lengthy and perhaps a wee bit less glorious if many of us hadn't been politicallt socialized by the Revised Standard Version of grade school history texts, but I digress.)

The relative dexterity with which white Europeans helped themselves to continental lands belonging to Native Americans is demonstrated today by the almost evolutionary and calculated manner in which the largest oil companies deftly and democratically bilk whole slews of worldwide users, rich and poor alike.

Cited are a couple of the worst instances of collusion, because a rehash of what we've all come to loathe and fear is, for a great portion of our society, just what the Good Doctor ordered (...speak of rip-offs!). After all, today's media are saturated with repeat news of screwed-over Red folks and screwing-over oil companies, to name just a few participants, and yet tomorrow we'll all avidly digest more news of same.

Which is OK -- our collective masochistic streak must be catered to, and the media surely do, if nothing else, professionally and with great elan, cater to whatever streak we happen to be evidencing at the moment.

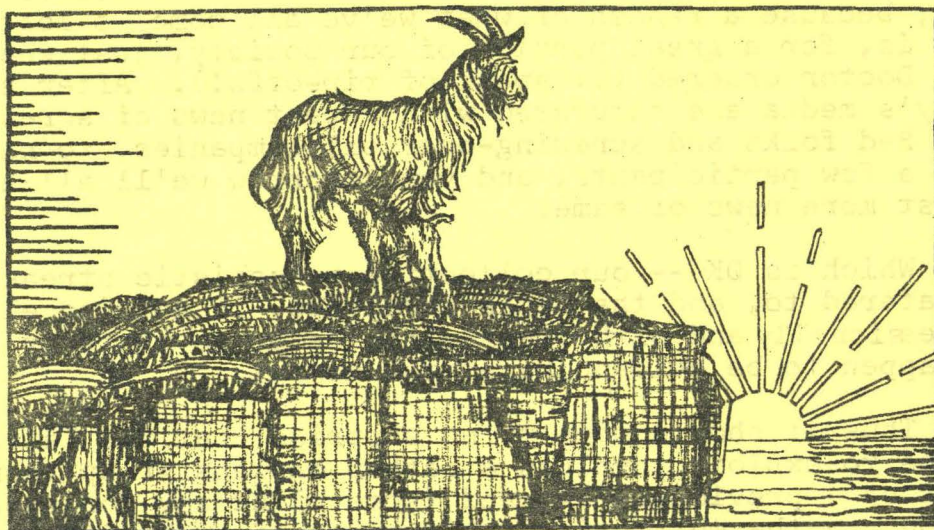
Thus it should come to no surprise that the latest scheme to exploit involves a rather hapless group (some might say) previously ignored (some might say for good reason) by the multi-tiered hierarchy of authority and

influence: Portland-area pinball players.

While northern portions of the state, especially the Bangor area, enjoy 3 games of pinball for 25¢, many of the 2-for-a-quarter machines (debatable exchange at best) are being gradually replaced by a really incredible defraudment: one game for a quarter!

It's so believable: pinball distributors and sponsoring establishments, in typically greedy procedure, ruining yet another harmless if crazy facet of American recreation.

Even we pinball freaks have limits to what we can accept with question or opposition. The distributors, by raising the cost per play by 100 per cent are, in effect, saying "Fuck you" to the players. By whatever means devisable, and these may be products of our individual imaginations, we should not let the gesture go unreturned. At the very, very least: let's note that a machine that isn't played is a machine that loses money.



... A QUIET WEEK IN THE LIFE OF AN AVERAGE LESBIAN

By Robin E. Smith

Of course, we know Erma Bombeck isn't Gay... but imagine if she were? We'd be getting columns like these --

Sunday

Well, Diary, Margie and I thought we were going to have a quiet evening at home when the phone rang. It was Margie's mother, on a surprise visit from Nome, Alaska, and she was waiting at the airport. Margie drove out to fetch her, while I tried to hide forty-eight records, five hundred books, eight revealing pictures, and our two closest friends, all in the same broom closet. For good measure I gagged and bound the four children (two are mine, two are Margie's) and put them in the closet as well. Of course, it didn't work. Mrs. McAlister came in, walked past three clothes closets, and tried to put her parka in the broom closet. When she stopped screaming, she informed us that she had flown to Kentucky from Alaska to testify on behalf of Margie's ex-husband in the child custody trial tomorrow. She also said that it was all my fault that Margie has become corrupt. (I am 32 and Margie is my first woman lover; Margie is 36 and has had five woman lovers before me.)

Monday

Quite a day in court, Diary. Margie's ex-husband testified that after Margie met me, she stopped baking angel-food cakes. Margie's mother cried on the stand that her darling baby girl had always been such a nice child, but that she was now corrupt and an unfit mother. Margie took the stand and testified that her husband had had one mistress after the other when they were married, and has tried to run her down with the power mower when she was pregnant with their second child. Our attorney says things look bad for us -- baking angelfood cakes is pretty important in

this area of the country.

Tuesday

Oh dear, Diary. I had to come out at work today. The *Daily* printed up Margie's trial, and everyone read about it. At first they thought there was some mistake because the paper used my college graduation picture and Margie's high school senior picture. But they knew it must be us when they checked the address with the Accounting Department. So far, so good, though. The Suuport Staff, three of the Researchers, most of Accounting, and one man from Sales & Marketing are still speaking to me. Personnel, the Switchboard, and the Mailroom are not.

Wednesday

My ten year old son Timmy came home from school today with a black eye, a cut lip, one front tooth chipped, and no overcoat. He now wants to go live with his father, but I had no explain to him that I have been trying to locate his father for six years, through the Child Support Payments Bureau. (NOTE: Make dental appointment for Timmy.)

Thursday

Margie's mother called to ask Margie to take her to the airport. Margie said why not, since she's lost her job anyway.

Friday

Another busy day, Diary. In the morning we went to Court for the last day of the trial. We had three psychiatrists testify that Margie was a fit mother. Margie's ex-husband had two ministers, a general practitioner, and a chiropractor testify that Margie was an unfit mother. Our attorney says it doesn't look good -- chiropractors pull a lot of weight in this area.

In the afternoon we visited a coalition of three women's groups and four Gay liberation groups to ask for money for our legal defense fund. They promised to hold a dance on Saturday night.

My office called me to say that they'd overlook it this time, but I mustn't take any more leave without pay to go around making speeches.

Saturday

Tonight we went to the dance held by the Child Custody Coalition. It was a great success, six hundred people attended. After the rent for the hall, the money for the band, and the cost of printing the tickets were subtracted, Margie and I received a check for \$1.46 for our legal defense fund.

After we got home, Margie sat down with her calculator and figured that even if we win our case, we'll owe our attorney \$3,651.00. She estimates that at the rate of \$30.00 a month, it will take us over a thousand years to pay him off. She says we'd be much better off trading in our cars, buying a station-wagon, and quietly splitting with the kids. She says we'll have to change our names and identities, but that's no great loss compared to the advantages of never hearing from her husband or mother again. She says, after all, if they couldn't find your husband, how will they find us? I don't think it will be quite as easy as Margie thinks, she always does tend to be a little more optimistic than me, but it's certainly worth considering.

[The above article is reprinted from Gay Community News, June 25, 1977. GCN is published weekly and is available for \$15.00 per year from GCN, 22 Bromfield St., Boston, MA 02108.]



Calendar

The WILDE-STEIN CLUB meets every FRIDAY at 7 PM in the International Lounge of the Memorial Union, UMO, for a business and general meeting. All are welcome, students and non-students.

The GAY PEOPLE'S ALLIANCE meets every MONDAY at 7:30 PM for general business rap at 92 Bedford Street, Portland.

GROWING...SOBER AND GAY welcomes all Gays and bisexuals who are interested in living a chemical-free life. They may be contacted at GSG, PO Box 893, Waterville 04901. Group meetings are 8-9:30 PM, SUNDAYS.

SPECIAL EVENTS

October 22 (WASHINGTON, ME): Maine Lesbian Feminists (MLF) meeting; all day, beginning at 10 AM. For directions MLF, PO Box 125, Belfast ME 04915.

October 28 (PORTLAND): Halloween Dance/Party at 92 Bedford St. 8 PM to midnight. \$1.00 donation. Sponsored by Gay People's Alliance.

November 5 (ORONO): Wilde-Stein Dance at MCA Center, College Ave. 8 PM to midnight. \$1.00 donation.

November 7 (PORTLAND): Social gathering and film for women and men. 92 Bedford St. 7:30 PM. Sponsored by GPA.

November 9 (PORTLAND): Consciousness Raising Bake Sale at UMPG (Luther Bonney Hall Lobby); 11:30 AM to 3 PM; Sponsored by GPA.

November 13 (BAR HARBOR): MLF meeting at College of the Atlantic. For details, write MLF (address above).

November 19 (PORTLAND): Maine Freewoman's Herald needs new feminist energy and is sponsoring a get-together for interested women to be followed by a pot-luck supper. Begins at 2 PM at Student Union, UMPG, 92 Bedford St.

November 21 (PORTLAND): Social gathering and film for men only. 92 Bedford St. 7:30 PM. Sponsored by GPA.

November 25 (PORTLAND): 92 Bedford St., GPA Office. 12:30 PM to 5:00 PM. Training workshop for Gay people who wish to work in affecting ATTITUDINAL CHANGES in Social Service Agencies. Led by Linda Hamlin and Marylin Richard; sponsored by GPA.

The Kitchen Sink

AS PROMISED LAST MONTH: THE BIRDS AND THE BEES (THE REAL STORY): Two University of California researchers found that homosexuality apparently appeared among seagulls on the Southern California coast about 1968. Since then, homosexuality has become the accepted lifestyle for 8 to 14 percent of the species of western gulls (*Larus occidentalis*) on the islands near Los Angeles. Gulls usually produce "clutches" of one to three eggs at a time. However, the scientists found that during the past five years, 8 to 14 percent of the nests of western gulls on Santa Barbara Island contained "supernormal clutches" of four to six eggs per nest. "Supernormal clutches are almost always produced by pairs of female western gulls that lay eggs in the same nest and defend a shared territory that has no resident male," they said. At first, the scientists thought this could be the result of polygamy, but in five years of observation, they did not witness any example of a male with two female mates. What they observed was "female-female pairing" with the Lesbian birds remaining

together subsequent years in the same territory. (*Philadelphia Gay Life*) Stick that in your "against nature" argument!!

* * * *

ON THE TUBE: The subject of Gay teachers will be raised on ABC-TV's series FAMILY this fall. An episode, due to air in late October, will explore 14-year-old daughter Buddy's confusion when she learns that a woman teacher she adores is Gay and is being hounded out of her school through an Anita Bryant-like parental crusade. Father Doug Lawrence (actor James Broderick) reportedly is vehement in his opposition to the anti-Gay crusaders, while Mother Kaye (Sada Thompson) is less certain, at first. Last year the FAMILY went through similar turmoil when son Willie discovered that one of his best buddies was Gay.

* * * *

Access

THE FOLLOWING PRISONERS
wish to have correspondence:

Steve "Angel" Chadwick #76761
Box 1010
Canon City, CO 81212

Jamey A. Vann #042287
PO Box 747
Starke, FL 32091

Philip Grant #035927
PO Box 747
Starke FL 32091

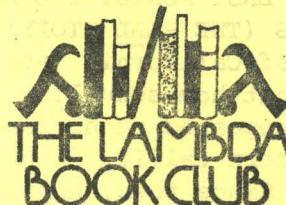
Arthur Graham #051054
Box 221
Raiford, FL 32083

David J. Woodin #041233
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Starke, FL 32091

Larry B. Shears #020889
PO Box 747
Starke, FL 32091

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LAMBDA RISING CELEBRATES the Gay experience. Our new store features an informal reading lounge, a community bulletin board, artwork on display by Gay and Lesbian artists, and the finest selection of books, magazines, and gifts for Gay men and women. Lambda Rising, 2012 S St., NW, Washington, DC.

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GAY BUSINESSES AND ORGANIZATIONS list yourself free in the Gayellow Pages. Write to PO Box 292, Village Station, New York, NY 10014.

WANTED: LARGE APARTMENT or moderate-sized house to rent within 20 miles of Portland. Two women, three children. Need four bedrooms. Contact Wendy Ashley, c/o PO Box 4542, Portland 04112.

INSIGHT: A QUARTERLY OF GAY CATHOLIC OPINION, published by Gays for the non-Gay to make the Gay experience understandable. Fall Issue: Coming Out; Winter Issue: Homophobia; Spring Issue: The Rights of Gay People in the Church. Each copy is \$1.50 or \$6 per year. (\$9 outside the U.S.). Subscribe! A publication of Dignity/New York, Inc., PO Box 5110, Grand Central Station, New York, NY 10017.

PLEASANT THIRD WORLD GAY WOMAN would like to hear from other Gay women who live in or near the New England area. Must be clean, honest, and have a sense of humor. All ages and ethnic backgrounds welcomed. Write, Box 815 Downstairs, 166 West 21st St., New York, NY 10011.

BITS ARE FREE to individuals for two consecutive months unless requested otherwise.

Access

THE N.Y. GAY PRISONER SUPPORT COMMITTEE offers any services (penpals, legal referrals, counseling, social activities, etc.) for Lesbians and Gay males who are either incarcerated or free now. Write us at P.O. Box 2, Village Station, New York, NY 10014 or call Brian O'Dell, (212) 675-2983. Interested Gay volunteers are also urgently needed!

WITH DOWNCAST GAYS: Aspects of Homosexual Self-Oppression, by Hodges and Hutter, is now in its first North American printing. Readers of *Mainly Gay* will remember excerpts of this pamphlet printed in the May, June, and July issues. Now you can get it for \$1.35 by writing to Pink Triangle Press, Box 639, Sta. A, Toronto, Ontario M5W 1G2.

ATTENTION INMATES -- If you desire penpals, please contact M.C.C. of the Rockies, POB 9536, Denver Colorado 80209.

RECENTLY FORMED confidential rap group for Gay men meeting in Rockland area. For info, write Rockland Rap Group, c/o Bits, Box 4542, Portland 04112.

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